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demand for its explanation just such a supernatural power. While the skeptic may not be convinced, the devout and believing soul may read this book with the assurance that his faith will not be disturbed thereby.

F. A. S.

SELBIE, W. B. *Belief and Life. Studies in the Thought of the Fourth Gospel.* New York: Scribner, 1917. viii+143 pages. \$0.75.

As the subtitle indicates, we have here a number of brief studies in the Gospel of John. Each of the eight chapters contains an exposition of a passage from the Fourth Gospel which the author deems characteristic of its general teaching. The purpose is devotional and practical. Many readers will find the book interesting and stimulating.

F. A. S.

CARPENTER, W. BOYD. *The Witness of Religious Experience.* London: Williams & Norgate, 1916. 111 pages. 2s. 6d.

Through an examination of the facts of religious experience the writer finds that religion grows out of the instinct of self-expression. The search for God is the search for a medium in which the whole personality can realize itself in all the completeness of its nature. There is a discussion as to the general principles according to which religious experiences go forward. In this he confines himself to a study of Christian experience, taking Paul as a typical representative. A chapter is devoted to showing that the religious experience of Jesus follows the same general principles as that of Paul. The book will be found suggestive and stimulating.

F. A. S.

MOZLEY, JOHN RICKARDS. *The Divine Aspect of History.* New York: Putnam, 1916. 2 vols. xx+407, x+509 pages. \$10.00.

The task which this work undertakes is an extremely ambitious one: it is to relate the history of the religious element in the life of man. The author, however, does not deem it necessary to consider the early forms of religion as found among the more primitive races, but begins his study with the developed and organized religions of Egypt, Babylonia, India, Persia, China, Japan, Greece, and Rome. These are treated as preparatory stages through which the divine will was preparing the race for the final and adequate religion, Christianity. In the Hebrew religion is seen the growth of an ideal which is to find its incarnation in the coming Messiah. It is to Christianity that the author devotes the larger part of his space. He opens this part of his work with a chapter in which he sets forth his own view of Christianity and gives his appraisal of Jesus its founder. Then follows a somewhat detailed account of the events in the life of Christ, the beginnings of the church, and the chief events in its history down to the present.

The author has evidently bestowed much study upon his subject and shows a readiness to come to an independent judgment upon many matters. He handles the biblical material critically and with considerable freedom, coming to conclusions which from the orthodox point of view would be considered extremely radical. There is, however, a vein of supernaturalism running through the whole discussion to which many modern students would take serious exception. Physical miracles are disavowed, but what might be called spiritual miracles are quite taken for granted.

F. A. S.